## THE CRESSET.

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... S. Garrett, Editor.

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Question No. 33,

We wish that our correspondents would write, and ask others to write; especially Ministers, and tell us who the "beast was, and is not, and yet is?" (Rev. 17-8.) -Mandy Dawson.

We wish the following Questions to be answered by any one:

Question No. 37.

Explain please, if CREATION and (beast was and is not and yet is Rev. 17-8) last clause.

Question No 38.

And who those two witnesses of God are; spoken of in (Rev. 11-3.?

Question No. 39.

Also who are the two characters spoken of in (Zech. 11 7?)

Question No. 40,

Also who are the two anointed ones spoken of in (Zech. 4-14?)

Question No 41.

Was Moses a murderer?

QUESTIONS No. 49.

1. What is the bottomless pit this (beast) the temporal power of the Catholic church come out off And is the bottomless pit spoken of here the same as spoken in (Rev. 20-17)

2. You say "The two witnesses described in (Rev. 11-3) are the old and new testaments, clothed in the sackcloth of dead languages for 1260 years,'

How did the old and new testaments have power over water to turn it into blood and to smite the following: earth with plagues as often as they would? And what was their dead bodies that laid in the streets of the Great City where our Lord was crucified?-Mrs. Cinda Merritt

QUESTION NO. 52.

Bro. Garrett and Ed. of the CRES. ser, through the Columns of your paper I would like to ask the ministers or any one that is able to answer a question.

In and Timothy and ch, and sover. I find a positive command which Christ under the Mosiacal law readsthus.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing,

I find the word of truth to be the means by the following scriptures dividend we the pupils (or workman) that is commanded to do the divid- lem, the brethren received us gladly.

Now, please tell me what to use for a divisor, and how should the were present. quotient be written. C. A. Simons.

### GREATION and FORMATION.

# Or The Jew And The Gentile

ACCEPT LIGHT AND REFUSE DARKNESS

Continued from last week.

not see two men in the scriptures we last quoted-We would be like the two men, spoken of, in the zealous of the law. first and second chapters of Gen. ; "Son of man appoint thee two ways" or for saying "and there the customs. shall be a Highway there and a testimony after testimony, on the hear that thou art come. Highway-We shall present to show them the Highway from the on them; New Testament scriptures. First, Christ says:

the truth, and the life; no man cometh of they were informed concerning thee.

ables. And for this reason they could not believe on Him. As it is recorded:

"Therefore, they could not believe, because that Esaias said again,

He hath blinded their eyes, and hard ened their heart: that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." (St. John 12-39-

And as Paul said;

"(According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day," (Rom. 11-8.)

the Israelites could not believe on Christ, that is in his first coming, therefore, Paul said:

"Seeing it is one God, which shall uncircumcision through faith.

Do we then make void the law through faith? God forbid; yea, we establish the law." (Rom. 3-30-31)

God justifies the one by faith (by Christ) under the Mosiacal law. In this He establishes the law-The other through faith, (through Christ:) And we can find just

"But contrariwise, when they saw was committed unto me, as the gospel of the circumcision was unto Peter;

(For he that wrough; effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) (Gal. 2-7-8)

These two gospels are the two Ways spoken of in Ezek, and the Highway and the way spoken of in Isaiah. Yes the circumcision is justified by faith, that is by

And the uncircumcision through faith, that is through Christ by the law of righteousness. And we can learn what this all

"And when we were come to Jerusa

And the day following Paul went in with us unto James, and all the elders

And when he had substed them, he declared particularly what things God We do admit, that if we could had wrought among the Gentiles by his

And when they heard it, they glorified the Lord, and said unto him, Thou seest many others, we would want a brother, how many thou-ands of Jews new revised version. For without there are which believe; and they are all

And they are informed of thee, that there could not have been any thou teachest all the Jews which a c reason why God should of said among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, mither to walk after

What is it therefore? the multitude Way." And as we have given must needs come together for they will

Do therefore this that we say to thee: our readers "the way." And also We have four men which have a vow

Them take, and purify thyself with them, and be at charges with them. that they may shave their heads and "Jesus said unto him. I am the way all may know that those things, whereunto the Father, but by me." (St. John are nothing; but that thou thyself also walkest orderly, and heepest the law.

This teaches us that Christ is lieve, we have written and concluded As touching the Gentiles which bethe Way. And Christ was not ac- that they observe no such thing, save FORMATION are the same, who "the cepted by the Israelites-For only that they keep themselves from Christ blinded their eyes by par- things offered to idols, and from blood. and from strangled, and from formes-

> Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them,' (Acts 21 17 to 27.)

We learn here that Paul is now at Jerusalem, in the presence of the presence of James. And after Paul declared what things God had wrought among the Gentiles by justify the circumcision by faith, and of the law, Those Jews were be- this peculiar feature is too pue right to left. The apron is white, lievers in Christ, for they had been made believers by the teachings of the gospel of circumcision, which had been committed unto the objects of which were to civ-Peter, which was the Mosiacal law. For the same scriptures teach us that the accusation brought against Paul was, that he taught all the lews that was ahow God does this by reading the mong the Gentiles, to forsake Moses and not to have their children circumcised, and to not obey that the gospel of the uncircumcision the customs of the law-And to prove to those believeing Jew that Paul did not do, or teach those things that he was accused of doing and teaching; he himself had to obey the law.

Therefore according to the instructions of the twelve Apostles he took four men who had a vow on them and purified himself with them and entered into the temple to signify his purification. So our readers cannot help but see the two Ways "the Highway and the Way. Now dear readers we wish you to erase all prejudice from your mind, and look at the true principals of God's eternal Word given to us as a lamp to our feet and a light to our path-

(To be Continued.)



# FREE MASONRY



Continued From last, week.

androgynous degree in Musonry. It is an impressive and interest secret order, where a higher ing degree, founded on the well- ideal is revealed, and the prophknown parable. It is communi- ecy of a better state is announcecated to the wives of Royal Arch ed. We conclude, then, that Masons.

labors which clothe the earth and govern the earth. with fruits and foliage and flow

vironed with shadows, and the altar the Book of Constiturile to be considered

SECRET SOCIETIES. All the great associations of antiquity, ilize and improve the condition of mankind, were secret societies

They were called "MYSTER ies." The mysteries of India, Egypt, Greece, etc., were secret orders-great educational institutions, established for the advancement of men in wisdom and virtue. The wide extension (of the secret principle at the present time, and the immense number of secret philanthropic societies which cover all lands, prove that there must be some wants, universally, felt, to which political institutions do not respond; some elements of human nature not represented therein, which are the cause and groundwork of these secret orders.

When society and governments are oppressive or imperfectand all are imperfect, when they do not provide for all the moral. intellectual, and physical needs of men,-the earnest, the loving, the hoping, who, dissatisfied ture; and the weak, who are crushed to the earth by the op-

pressive laws which govern all industrial arrangements, become "SAMARITAN, GOOD. An disgusted with these conditions, and fly to the embrace of some secret societies have their origin SECRECY. Freemasonry, in in the deepest and most pressing laying its foundations in secreey. wants of humanity. They grow follows the Divine order of Na out of a social arrangement ture, where all that is grand and which is unjust and unequal, and beautiful and useful is born of point forward to a time when night and mystery. The mighty justice and love shall possess

SECRET MASTER, The 4th ers are "wronght in darkness." degree of the Ancient and Ac-The bosom of Nature is a vast cepted rite, and the first of the laboratory, where the mysteri Ineffable degrees, conferred in ous work of transmutation of the Lodge of Perfection. The substances is perpetually going body is styled a Lodge. The forward. There is not a point in hangings are black, strewed the universe, the edges of which with white tears. The Lodge is do not touch the realms of night illuminated with eighty-one and allence. God himself is en- lights, the square of nine. On "clouds and darkness are round tions, closed; and on that lies a all the elders, and he is brought about his throne;" yet his bene- key of ivory. No working-tools face to face with them. And in ficence is felt, and his loving are used, for the reason that the Spirit makes itself visible labors on the Temple are susthrough all worlds. So Freema, pended after the death of ...... sonry works in secrecy, but its The Master represents King His ministery, that is by; the gos- benignant fruits are visible in all Solomon, and is styled Puissant pel of uncircumcision. And when lands. Besides, this principle of Master. The East represents In this scripture we learn that James and the rest of the elders secreey furnishes a mysterious the Holy of Holies of the first had heard Paul, they said unto bond of unity and strength. Temple at Jerusalem, with its him thou seest brether how many which can be found nowhere appropriate decorations and thousand Jews there are, which else. The objection often urged furniture. The sash is a broad believe, and they are all zealous against the Order on account of blue watered ribbon, worn from edged with black; the flap is blue, with an open eye embroid. ered or painted on it. Two branches, one of laurel and the other of olive, cross each other in the middle of the atron, and at the crossing is the letter Z, embroidered in gold. The gloves are white, turned over, with black at the wrists. The Jewell of the degree is an ivory key, on which is engraved the letter Z, referring to Zadoc, who was the High-Priest in the reigns of David and Solomon. The duty of a Secret Master is to keep a careful watch over the conduct of the Craft in general; to practice virtue, shun vice, and remain in silence

SENSES. Man is brought into communication with the external world by means of five senses, cr organs of perception Seeing, Hearing and Feeling are often referred to in Masonic instructions. They are explained a the degree of Fellow-Craft.

SENTINEL. In Chapters of Royal Arch Masons, and Councils of some other degrees, the with the present, invoke the fu- Tiler, or guardian of the door bears this name.

Continued to page 8.